NOTES AND NEWS

Archeological Survey of Michigan.[1]—Owing to the desire on the part of students for such study and to support by Prof. Francis W. Kelsey of the Latin department, a full course in museum work in American archeology was offered at the University of Michigan under Prof. Kelsey's general direction, beginning the second semester in the college year 1891–92.[2] Two students availed themselves of this opportunity and some of the laboratory work was done on Michigan material. Regular university credits were given in both that year and the one following, but the course is no longer offered.

In 1893 and 1894, as a direct outgrowth of the interest in the course and the coöperation with the university of the Detroit branch of the Archeological Institute of America, several surveys were made of the prehistoric earthworks known as "garden beds" near Kalamazoo. From these data one of the groups was modeled for the University museum, and copies were taken by the Peabody Museum and the American Museum of Natural History.

The Michigan Academy of Science was organized in the fall of 1894 and at the first meeting, December 26, 1894, the anthropology of the state was represented by a paper on one branch, "The Data and Development of Michigan Archeology." This paper was published in two parts; the first, referring to the data, together with a note predicting future activity on the part of the state in the preservation and study of its archeologic resources, appeared in *The American Antiquarian*, May, 1896, while the second, referring to the development of Michigan archeology, was published simultaneously at the University in *The Inlander*. This paper pled for the subject, suggesting a general plan of action, particularly that the work be systematic and directed by some public institution, such as the State University, where the results could be assembled for study and permanent free public exhibition; and that the antiquities of the state should be photographed, surveyed,

[1] Presented before the Michigan Academy of Science at its seventh annual meeting, Ann Arbor, March 28, 1901.

[2] See "Anthropological Work at the University of Michigan," *Memoirs of the International Congress of Anthropology*, Chicago, 1894; also *University Record*, February, 1894.

and plotted. Later a plea for inclosing mounds in public parks, cemeteries, etc., was published in the local papers.

In 1900 the Detroit branch of the Archeological Institute of America appointed a committee composed of James E. Scripps, owner of the *Detroit News-Tribune;* Prof. Francis W. Kelsey, of the University of Michigan; George W. Bates, President of the Detroit Archeological Society; Hon. William E. Quinby, owner of the *Detroit Free Press;* and Levi L. Barbour, and instructed it to prepare and to have passed by the state legislature a bill establishing a survey of the antiquities of Michigan and to make appropriations therefor. After careful consultation with members of the American Museum of Natural History, Bureau of American Ethnology, and United States National Museum, as well as with those who conducted the archeological exploration for the New York State University and the Ohio Historical Society, this bill was prepared.

At the meeting of Section H of the American Association for the Advancement of Science, at Johns Hopkins University in 1900, a committee was appointed to transmit a suitable memorial to the people of Michigan, expressing approval of the establishment of the proposed survey and tendering its coöperation.

The following is a copy of the memorial transmitted:

To the Senate and House of Representatives of the General Assembly of the State of Michigan:

RESOLVED: by Section H of the American Association for the Advancement of Science, at its meeting held at Baltimore, December 28–29, 1900, that the proposed Archeological Survey of the state of Michigan is highly desirable; that we approve the same and hope it will soon be pushed to completion. We recommend that the work be placed in charge of an experienced archeologist, with an advisory board of archeologists the members of which shall serve without pay, the results of which inquisition to be preserved by publication.

THOMAS WILSON, *Chairman.*
GEO. A. DORSEY, FRANK RUSSELL } *Members of Committee.*

The bill which was presented early in the present year is as follows:

A BILL *Establishing a survey of the antiquities of Michigan and making appropriations by fiscal years therefor.*

The People of the State of Michigan enact:

SECTION 1. That a survey of the antiquities of Michigan be and the same is hereby established.

SECTION 2. That the survey shall be in charge of a commission comprising the Governor of the State ex officio, the President of the University of Michigan, the President of the Michigan Academy of

Science, the President of the Pioneer and Historical Society, and the President of the Detroit Archeological Society, this commission to serve without compensation, but to be reimbursed for their actual and necessary expenses.

The commission shall have the power to employ an archeologist and one or more assistants and to make such incidental expenditures as the nature of the work may require. The accounts for salaries and other expenses provided herein shall be paid upon the warrant of the Auditor-General monthly upon the approval of the Governor. At the end of each fiscal year the commission shall cause to be made an annual report, the copy for which, as soon as completed, shall be forwarded to the clerk of the Board of State Auditors for publication by the State Printer, the expense of such publication to be paid from the general fund of the State upon the allowance of the Board of State Auditors.

SECTION 3. For the purpose of carrying out the provisions of this act, exclusive of the cost of publishing the annual reports, there is hereby appropriated from the general fund of the State for the fiscal year ending June thirty, nineteen hundred and two, and each fiscal year thereafter, the sum of two thousand five hundred dollars.

The committee on state affairs has reported the bill favorably, but it has been amended by limiting it to two years. This will require a somewhat different mode of field work and an effort to have the survey perpetuated at the end of two years either by state or private aid. The bill is now in the hands of the committee on ways and means.

Should the bill pass it will be necessary to enlist the services of an archeologist to direct the survey who not only has field experience and will avoid the pitfalls so often fatal to such undertakings, but one who can also bring about the reëstablishment of anthropologic work in the University curriculum. The latter important object could easily be effected by offering a few lectures the first year, supplemented the second by laboratory work on the results of the survey. This plan would not only furnish material for the students, but would further the interests of the survey by their preparation of its material. These students could later be employed in special field research during the summer, and in the laboratory prepare the material and collate the results for theses. The director should also give popular lectures throughout the state in order to develop general interest in the subject.

Should the bill fail to pass it is still significant that interest in the subject should have reached this stage. With the large number of influential and thoughtful people now striving for this survey as part of a permanent anthropological institution in Michigan, and with the increased public interest which they have aroused, the subject has now a larger constituency in the state than ever before.

HARLAN I. SMITH.

Twined Weaving.— In Professor Mason's note on "Woven Basketry: a Study in Distribution," on pp. 771–73 of the last number of the *American Anthropologist*, he gives the geographical distribution of twined weaving in America as follows: "It commences with the island of Attu and continues down the Pacific coast of America to the borders of Mexico with some interruptions, and extends into the Great Interior basin with the Ute. Otherwise it does not exist in North America excepting in association with prehistoric pottery in Pope county, Tennessee, in Macon, Georgia, in Arkansas, and in Illinois, as may be seen by examining Holmes' illustrations in the *Third Annual Report* of the Bureau of Ethnology, pp. 408–413."

He also refers to figures of twined weaving in Holmes' paper in the *Thirteenth Annual Report* of the Bureau of Ethnology, and, continuing, says: "There is not a specimen in the United States National Museum of any sort from Central or South America. In the codices as well as in the beautifully illustrated books of Stübel, Reiss, and Uhle, not one example contains this compound weft. In other words, in my limited study, no twined weaving was ever done in America south of the present boundary of the United States."

The simplest form of twined weaving (style A) in which the warp elements form the body of the cloth, mat, or basket, and in which the twisted woof elements, placed at intervals, are used simply to bind the warp elements together, is probably one of the earliest and most widely distributed forms of weaving. We must seek its origin in fish weirs and other coarse wattle-work where inflexible rods were held firmly in rows by twisted twigs or vines. It was probably applied to the finer forms of basketry and matting later, and its use in holding together untwisted bast and the fiber of plants, as well as cords of twisted vegetal fiber must have occurred in the very first stages of cloth manufacture.

In the second form of twined weaving (style B) the twisted pairs of woof elements are pressed close together and the warp elements do not show conspicuously. This style was applied principally to basketry but was also used in the manufacture of cloth.

Of the more complicated forms of twined weaving the Peabody Museum possesses excellent examples, principally from the area given by Professor Mason. The following localities represented by collections in the Peabody Museum at Cambridge, showing distribution of the two simpler forms, may be added to Professor Mason's list:

Iroquois Indians, cornhusk basketry (style B); Mounds of Ohio, charred cloth (styles A and B); Prehistoric burial caves, State of Coahuila, Mexico, cloth and matting, several examples (A); Tlaxcala Indians,

central Mexico, sling (B); Prehistoric graves at Ancon, Peru, matting both coarse and fine (A), baskets (B); Prehistoric graves at Arica, Chile, small wallets of basketry (A); Graves at Pisagua, Chile, basket (A); Guato Indians, southern Brazil, excellent examples of Mosquito mantles (A); Cadiuéios Indians, Paragua river, southern Brazil, grass bags (A).

Outside of America the Peabody Museum shows examples of twined weaving from the Swiss lakes (style A), Egyptian graves (A), central Africa (A), China (A and B), Japan (A), Ainos of Japan (A), New Zealand (A), Australia (A), Marshall islands (B), and the Society islands (A and B).

It is also interesting to note the survival of the simplest form of this weaving in various objects of everyday use—our ordinary wicker wastepaper baskets and crates for shipping crockery and similar material serving as examples.

C. C. WILLOUGHBY.

A Correction.—On page 773, volume II, of this journal I use the language, "In my limited study no twined weaving was ever done in America south of the present boundary of the United States." The absence of this technic from more than half of the Western Hemisphere is indeed surprising, but since writing the sentence at the head of this paragraph I have found drawings of twined basketry from Peruvian graves in the *Eleventh Annual Report* of the Peabody Museum, pp. 280, 291, 292. One of the drawings shows the style of crossed warp such as one sees in cedar-bark baskets on the coast of British Columbia.

O. T. MASON.

Artifacts from Norse Ruins. — I regret the necessity of calling attention to the unfortunate error that has crept into the article by Mr Gerard Fowke on "Points of Difference between Norse Remains and Indian Works most Closely Resembling them," published in vol. II, No. 3, of this journal. On page 562, speaking of the "lack of the slightest trace of bone or any object which shows the least indication of" the artificiality of the "Norse graves" at Clematis Brook, near Cambridge, Mr Fowke says: "The same statement is true in regard to the graves of Iceland and Greenland, and not only of the graves in these countries, but also of the house sites." The author has evidently overlooked even Miss Horsford's statements in the article which he cites (*National Geographic Magazine*, March, 1898, p. 81), not to mention the sources from which that information is drawn (V. Boye, "Beskrivelse af og Fortegnelse over de ved Premier-lieutenant D. Brunn i Nordboruinerne

fremgravede Oldsager," *Meddelelser om Grønland*, 16de Hefte, and G. F. Holm, " Beskrivelse af Ruiner i Julianehaabs Distrikt, pp. 119, 136, etc., ibid., 6te Hefte).

I quote from Miss Horsford's " Dwellings of the Saga-time " : " Numerous relics have been found in these ruins [of Greenland]—iron nails and knives, pieces of stone vessels, spinning stones, bone combs, and stone pendants, bored with holes and incised with runelike but illegible characters." The following is from the résumé of Lieutenant Holm's work, p. 211 : " In the cemetery of Kagsiarsuk, in the Igeliko fjord, lay at a slight depth many bodies, placed quite near together under great stones, as if in a family tomb. These bodies, of which the heads were turned toward the west, seemed not to have been extended, but folded upon themselves, and there was no trace of coffin or grave-clothes. At Ikigaet, on the contrary, where bodies have been found interred at greater depth, they were lying in caskets joined with wooden pegs but without cover, and clothed in sheets of brown woolen stuff. The coffins contained also little crosses of carved wood." Such graves do not present the same type as the hypothetical ruins of Massachusetts. Now, when even Longfellow's famous " Skeleton in Armor " seems to have spoken an Algonquian tongue, it were well to move cautiously. The question of the long occupancy of the New England coast by the Northmen is, I believe, still an open one, and ground is lost rather than gained by a slip like the one in question.

H. NEWELL WARDLE.

Academy of Natural Sciences, Philadelphia.

With Miss Wardle's permission her communication was referred to Mr Fowke, who responded as follows :

" The article to which Miss Wardle refers was written soon after the excavations were made at Cambridge. It was considerably changed from its original form when sent to the *Anthropologist*, hence is not so clear on some points, perhaps, as it should be.

" My information in regard to Norse remains, except about Cambridge, is entirely second-hand. In speaking of graves elsewhere, I had in mind only the small circular cairns. Having been told that no remains occurred on the hut-sites in Greenland, I took it for granted—' jumped to the conclusion,' perhaps,—that specimens found there, as mentioned in the *National Geographic Magazine* and enumerated by Miss Wardle, were left by people occupying the site at a date later than Lief's time ; that such was the meaning of the words ' attributed by the Danes to a period later than the Saga time.' Thanks for the correction."

GERARD FOWKE.

"The Skeleton in Armor"; was it Norse or Indian?— With many people Longfellow's poem, with its prefatory note of "a skeleton clad in broken and corroded armor," has been held as proof indubitable of the presence of the Norsemen in New England. The word armor brings up visions of breastplates and bucklers, visors and helmets, with all the protective paraphernalia of the martial men of the middle ages; then, too, metallic armor was unknown among the New England Indians.

In the winter of 1897 it was my good fortune to hear Mrs Julia Ward Howe give one of her delightful parlor lectures on her personal recollections of Longfellow, Whittier, Lowell, and Emerson, in which she told of the circumstances which led to Longfellow's writing of the poem in question. At that time Mrs Howe's family were living in Newport; her brother, Mr Sam Ward, and Mr Longfellow were intimate friends, and the poet often visited at their home. On one occasion Mr Ward called the poet's attention to a recent interesting discovery of a skeleton with brass tubes upon its chest which was preserved in a private museum at Fall River, suggesting it as a fine subject for a poem. While on his return journey to Boston Mr Longfellow visited the Fall River museum and the poem of "The Skeleton in Armor" was the result. Soon after his visit the museum and all of its contents were destroyed by fire.

The description of the armor as having been composed of "brass tubes" was highly suggestive to me. A few days later I wrote to Mrs Howe, enclosing an extract from an early writer on New England, asking if it described the so-called armor. The quotation was to this effect: "An Indian with a bandolier of copper tubes upon his chest, and another about his middle, will strut about thinking himself the equal of King Charles." There are many allusions in early writings to copper tubes strung upon sinew or fiber and worn as a highly-valued ornament by the Indians.

Mrs Howe's reply settles the question of Norse armor or Indian ornament. It is as follows:

"My dear Mrs Eaton:

"You must remember that it is about sixty years since I saw the *skeleton* at Fall River. I think, however, that what was called its armor corresponded very much to the description quoted in your letter. It was composed of hollow pieces of metal, like reeds, of various lengths. The color led me to suppose that this metal was brass. I remember it as of a light yellow color. The pieces seemed to be strung on a fiber of some sort, hanging something in this way:

but closer together, one set of these being on the breast, the other across the abdomen, the figure in a kneeling or crouching posture.

"Wishing that I could tell you more about it, believe me

"Yours sincerely,

"JULIA WARD HOWE.

"*Boston, May 10th, 1897.*"

The method of burial in a "crouching posture" is also an evidence of the skeleton having walked the earth as an Algonquian Indian.

Much can be allowed to "poetic license," but, when poems are quoted as proof of historic facts, it is well to investigate the data upon which they are founded. In this case Mrs Howe's recollections seem to have settled the question.

HARRIET PHILLIPS EATON.

Death of Colonel Hilder.—Frank Frederick Hilder was born in Hastings, England, in 1836 ; he died in Washington, January 31, 1901. After a course at Rugby young Hilder entered the military school at Sandhurst, whence he was graduated. Entering the British army as a cornet, he was sent to India where, through conspicuous gallantry, he was awarded the Mutiny medal, with special service bars for Delhi and Lucknow. While thus engaged in the military service his attention was directed to the manners and customs of the inhabitants, first in India, later in Borneo, Egypt, the Philippines, and elsewhere in the Old World. His skill as a military expert attracted the attention of the Khedive who appointed him a colonel in the Egyptian army.

While serving in this capacity Colonel Hilder's sight was seriously impaired ; this led to his resignation, and coming to America during the Civil War, he rendered notable service for the Engineer Corps. For many years after the Rebellion he engaged in business which led him again to many parts of the world, particularly to South America, where he visited almost every civilized settlement and many that were not civilized. Settling at St Louis after 1871, he became interested in the mounds of the Mississippi valley, and the collections obtained through personal excavations (some of which are now in the National Museum) are noteworthy for their representative character and for the intelligent manner in which they are catalogued. By reason of his intimate knowledge of the Spanish language, Colonel Hilder rendered valuable service to the Bureau of American Republics in its early days ; later he contributed articles on education in South America to the reports of the Commissioner of Education, and in 1899 became ethnologic translator in the Bureau of American Ethnology, which position he held at the time of his death. During the winter of 1899–1900 Colonel Hilder visited the Philippines under the auspices of the United States Commission for

the Pan-American Exposition, making a valuable collection of ethnologic and other objects for exhibition at Buffalo. On his return to Washington he continued to completion the translation of a manuscript history of Texas—prepared anonymously but attributed by Colonel Hilder to Fray Agustin Morfi in the latter part of the seventeenth century—and had begun its annotation when overcome by his final brief illness.

Ever courteous and generous, endowed with learning of that substantial sort which comes with long and intimate acquaintance with the wide world, Colonel Hilder made many friends who courted his companionship for their personal gain in knowledge and for the ennobling influence of a good man. F. W. H.

Jipijapa or Panama Hats.—Ecuador is the real home of the hats wrongly designated under the name of "panama," and according to the *Recueil Consulaire Belge* this industry afterward extended to Peru and other countries, even to Yucatan in Mexico. Everywhere in Latin America the hat is known under the name of *jipijapa*, in honor of the city where its manufacture was first started. It is only in Europe or outside of the producing countries that this hat receives the name of a city which does not make it. The finest hats are made in Jipijapa and at Montecristi, in the province of Manabi, Ecuador, this industry being one of the greatest resources of the country. The *toquilla*, or leaf of a small plant, is used for this purpose. It grows abundantly in the country, the leaves coming up in the shape of a fan. The plant is the *Carludovica palmata*. There are jipijapas of all qualities, from those costing a few pence to those worth several pounds. The merit of these last, really marvels of fineness, consists as much in the scarcity of the straw as in the difficulty of the weaving, and therefore it is exceptional to find these hats on the general market. The hats of current sale cost a few shillings, the finest not exceeding from five to six pounds sterling in price. In buying a panama it is necessary to ascertain two things—that the straw is whole and that it is not stiffened. It is not easy to recognize this first condition. In order to make two from one, the weavers split the straw with such perfection that unless a person is accustomed to such examinations it is almost impossible for him to distinguish the difference. Of equal fineness the hat made from whole straw is worth three or four times the one manufactured from the straw that has been split. The second condition is easily recognized, for the hats are stiffened to make the straw firmer and white. Good toquilla is white and stiff enough not to need any gum, and only ordinary panamas are stiffened.—*Journal of the Society of Arts*, London, August, 1900, p. 744.

Twine-making without Apparatus. — An observant lady friend, who had been traveling in southeastern Alaska, gave me the following description of two-ply twine-making by a Tlinkit woman: "All the fingers on both hands are used in the operation. In beginning, a small bundle of filaments is doubled and the middle loop grasped between the thumb and forefinger of the left hand. The two ends are brought downward on the palm and held in place by the fourth and fifth fingers. One of the ends is then seized between the thumb and the first two fingers of the right hand and twisted several times. This end is then brought down upon the palm of the left hand and held in place by the fourth and fifth fingers, so that it cannot untwist. At the same time the other end is taken up by the fourth and fifth fingers of the right hand and passed over to the thumb and forefinger of the right hand, when the operation of twisting is repeated, first one strand and then the other. The two ends are then grasped with the fingers of the right hand and twined two or three times, and at the same time the thumb and forefinger of the left hand help in the twisting. Seizing the band or loop in the right hand, it is drawn forward so as to take up the finished part of the twine. Fresh filaments are added, and the operation goes on as long as necessary, the completed twine being wound into a ball."

In the *Fourteenth Annual Report* of the Bureau of Ethnology, Dr Hoffman describes quite similar twine-making, by the Menomini, from the inner bark of young lindens. In this example, however, the two ends are held on the thigh, near each other, and twisted simultaneously with the palm of the hand, while the looped end is held between the thumb and forefinger of the left hand. These fingers also aid the twisting.

OTIS T. MASON.

Study of the Romance Languages and Literature, especially of the earlier periods, will receive a powerful impetus through a society recently formed in Europe, with Prof. Dr W. Foerster, of Bonn University, as president. The society will engage in editing and publishing early manuscripts and in reëditing and printing early classics that have become practically inaccessible through their extreme rarity. The works of the authors who wrote in old French before and after the thirteenth century, the Italians of the period of Dante, Tasso, and Ariosto, the Spanish dramatists, and the leading contributors to Portuguese and Provençal literature, as well as those of the seventeenth and and eighteenth centuries will be reproduced. The great obstacle in such a study—the scarcity of the most important ancient poems, dramas, and collections of popular songs—will largely be surmounted

through the coöperation of such scholars as K. Vollmöller of Dresden, G. Baist of Freiburg, F. A. Coelho of Lisbon, R. M. Pidal of Madrid, A. Morel-Fatio of Paris, and a score of others. Among the first of the literary monuments to be reproduced is the "Search for the Holy Grail" (*A demanda do santo Graal e a morte del rrey Artur*), the oldest known Portuguese prose classic; this will be followed by five Italian comedies dating from 1524 to 1537, and three Spanish comedies of 1550–51; the recently discovered *Tercera parte de la Silva de Varios Romances*, 1551; the *Cancionero de Constantina*, a rhymed chronicle of the Cid, the comedies of Lope de Vegas reproduced from the original of 1604–47, and many others. The publications of the society will be distributed by its treasurer, Fr. Junge, of Erlangen, Germany.

A. S. GATSCHET.

Miles Rock, one of the founders of the Anthropological Society of Washington, died at Guatemala City, Guatemala, February 1st. Mr Rock was born in Ephrata, Pennsylvania, October 10, 1840. He attended the local school and the Lancaster High School, and was a student of Franklin and Marshall College until the outbreak of the Civil War. After serving throughout the war, he entered Lehigh University, whence he was graduated in 1868 as a civil engineer, and in which he taught mathematics and mineralogy during the year 1868–69. In 1870 he went to Cordova, Argentina, as astronomical assistant in the observatory, and during the next three years was engaged in mapping the stars of the southern heavens. From 1874 to 1877 he was attached to the United States Hydrographic Office; in 1878 was an assistant on the Wheeler Survey, and from 1879 to 1883 was an assistant astronomer of the United States Naval Observatory. From 1883 to 1898 Mr Rock was the head of the Guatemala Commission to determine the Mexico-Guatemala boundary, and his faithful and intelligent labors in this direction were so highly appreciated by the Guatemalan government that at the time of his death it took charge of his remains, and unusual public honors were bestowed at the time of his funeral, which was directed personally by President Cabrera. During the early years of the Anthropological Society of Washington Mr Rock manifested deep interest in its welfare. At its sixth meeting, held May 20, 1879, he read a paper on "Indian Pictographs in New Mexico," and late in the same year he presented a memoir "On the Effacing Power of Tropical Forest-growth in Trinidad Island."

Conscious Word-making by the Hupa.—The Hupa Indians of northern California have a custom which compels them to form new

words and to discard the old ones. After a burial ceremony is completed it is a serious offense to utter the name of the deceased in the hearing of a relative. It often happens that the name is that of some common animal or object, when a new designation must be invented, at least for use in the presence of the relatives of the deceased. If the new name happens to "take," or the person who had been called by the old one was prominent in the tribe, the change will be likely to be permanent.

Three instances of this have come to my notice. The old word for wild goose was *h'ā*. An important man known by that name having died some years ago, the word has largely gone out of use. The young people know only *tlĕ-kŭnch-yĕ-dĕ-tĭ'-lĕ*, "the one that likes salt." Nearly all the Indians say *mitl-kĕ-ō-hat*, "what one buys with," to avoid *nă-dĕ-au*, the older word for money. A woman having lost a relative who bore the name *djō-kjō*, "grouse," employs the poetical expression *wĭt-wăt-yĕtl-tchwĕ*, "the flour-maker," from the similarity of the sound of a grouse's drumming and the noise made in pounding acorns. This process of word-building in the course of a few centuries may have largely changed the nouns of the language.

PLINY E. GODDARD.

Cushing's Zuñi Folk-Tales.— A committee consisting of Major J. W. Powell, Miss Alice C. Fletcher, Dr Franz Boas, Mr Stewart Culin, Dr George A. Dorsey, and Professor W. H. Holmes, with Mr F. W. Hodge as secretary, is planning to have published, by a prominent New York house, a handsome, illustrated volume containing more than thirty folk-tales which were recorded and translated by the late Frank Hamilton Cushing during his long and intimate association with the Zuñi Indians of New Mexico. The printing of the volume will be begun as soon as advance orders sufficient in number to guarantee the cost of production have been received. As there is little likelihood that the volume will be reprinted, those who desire a copy should communicate immediately with the Secretary of the committee, at Washington, D. C. The subscription price has been fixed at $3.50, payable on delivery of the book.

Eskimo Stone Implements.—Rev. H. R. Marsh, formerly a Presbyterian missionary at Point Barrow, Alaska, but now at Joliet, Illinois, informs me that around Point Barrow, among the Eskimo, stone is called *o-ya'-hak*, jade is *ĭs-ig'-nak*, and flint is *añ-mak;* hammer is *kaw-tak*, adze is *u-li-maw*. The stone adze or the flint of the woman's skin-scraper is called *ku-kia*. No matter what the material, if put to the same use, the same word is employed: that is, an adze might

be of nephrite, flint, or any other stone, but its name would invariably be *ku-kia*. An adze handle is called *ka-te-lo'-a*, an ax or hammer handle is *i-po-a*, a pail handle is *ne-go'-me-o-ta*. THOMAS WILSON.

BY THE WILL of the late Professor Edward Elbridge Salisbury, Yale University will receive on the death of Mrs Salisbury a certain part of the residue of the estate, the amount being estimated at $150,000. One-half of the sum is to provide an additional income for the Salisbury professorship of Sanskrit and comparative philology, and the other half is to accumulate until it reaches $100,000, when the income is to be used for such purpose as the trustees may determine.—*Science.*

ANTHROPOLOGY AT HAVANA.—The dean of the faculty of science and arts of the University of Havana has assigned the chair of anthropology to Dr Louis Montané, a disciple of Quatrefages and Hamy and a pupil of Broca. It is said that Dr Montané is completing the preparation of a work which has for its object the description of skulls of Indians of Cuba which he discovered at Baracoa and Guantanamo, in the province of Santiago.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE has granted £10 for excavations at Silchester, £30 toward the archeological survey of Canada, the balance (amounting to £10) of a previous appropriation for the purchase of photographs of anthropologic interest, £5 toward anthropological teaching, £145 for explorations in Crete, and the balance in hand under a former appropriation for determining the age of stone circles.

MICMAC-ENGLISH DICTIONARY.—Of the Micmac Dictionary prepared by Rev. Silas Tertius Rand, who died in 1889, only the English-Micmac volume was published (Halifax, 1888, 4°). The Canadian government has now planned to publish the Micmac-English part under the editorship of Mr J. S. Clark, of Bay View, Prince Edward Island.

A "BIBLIOGRAPHY OF CHILD STUDY FOR THE YEAR 1899," by Louis N. Wilson, of Clark University, has been reprinted from vol. 7, pp. 526–556, of the *Pedagogical Seminary*. The Bibliography comprises 441 titles and a subject index.

THE UNIVERSITY OF CAMBRIDGE, England, has accepted a collection of ethnological specimens formed in the Maldine islands by Mr J. Stanley Gardiner. The collection will be deposited in the Museum of Ethnology.

THE DEATH of Dr Hippolyte-Jean Gosse, professor of legal medicine at the University of Geneva, and Director of the Archeological Museum of Geneva, on February 22d, in his 67th year, has been announced.